

Rhode-Island Baptist.

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THOUGHTS ON THE DECREES.

You cannot require of us, said we, to believe the Decrees of God, as stated by Calvin, Hopkins, and their followers, unless we conscientiously think that the Bible contains them; more particularly, if their statement, to us, presents his character in the most unlovely light. We assure you, that it is our opinion, that the Scriptures fairly interpreted, afford them no authority for the articles of their creed; and that their representation of some of the Almighty's purposes to a guilty world, in our view, not only stain his glory, but fill us with the most dreadful sensations. Why, then, our Christian brother, do you wish to bind our conscience; why are you not willing that we should endeavour to love, and obey, and worship, with you, the Most High, though we consent not to your peculiar sentiments? Bear with us a moment, while we read to you the following thoughts on the Decrees in relation to the apostacy of man, and then say, if you can desire us to become the disciples of Calvin or Hopkins! "The Lord makes man in his own image, and gives him a law, which, if he transgress, his life must pay the forfeiture. These circumstances seem to declare, that he is a free moral agent. Neither Calvinists nor Hopkinsians

question this. Yet at the same time, though he seem to be free, he is under the *absolute* influence of an eternal decree of Jehovah, by which, he at length transgresses, and incurs the penalty. His Maker seems to have placed him, too, in a delightful bower, surrounding him with every thing calculated to charm and multiply enjoyment, that his obligation to love the Being that made him, to regard his behest concerning the forbidden fruit, might be increased. All this, has the appearance of saying, here, Adam, I have not only made you upright, but blessed you above measure. Behold this delightful bower—this verdure—this bloom—these delicious fruits, which load every pendent bough—these refreshing streams; and to crown all, “this last, best gift,” this second-self of thine, lovelier and fairer than the first. Surely, in consideration of this goodness, this profusion of goodness, you cannot violate my law, you cannot touch the forbidden tree; when, notwithstanding he had fixed it in his eternal purpose, that though apparently so highly favoured, man should transgress, should pluck and eat the forbidden apple. And it would further appear, amid all these circumstances, that it was for no other purpose, but to add to his guilt and condemnation, that the trial of his virtue should consist in such a simple test. He was to abstain from eating a single fruit, only, and this in the midst of others, for aught we know, far more tempting. If we may so speak, the duty of abstaining from a single fruit, only, was the very climax of indulgence, but still the Deity had determined from everlasting, that this far-famed fruit, prohibited under so many indulgent circumstances, should “fall into the mouth of the eater.”

How was this accomplished? Did his Creator surprise Adam in the garden with a declaration of his everlasting design, and force him to eat “of the tree of the knowledge of good and evil?” This would have been too glaring. It had been something like the conduct of that Roman executioner, who wished to wreak the vengeance of a Father’s crimes on the head of his daughter, and knowing that a virgin could not be put

to death, violated her person, and then led her to the slaughter.* This likeness grows stronger, when we cast our eye on the curse pronounced against sinning Adam; and the conduct more terrible, when we reflect, that he was a creature fashioned by the hand of the Lord himself.

But we ask again, how was it accomplished? Oh! unlovely picture of the blessed God: He selects, for this direful work, the most corrupt, and wicked, and subtle being in the universe, that suspicion might be removed as far as possible from himself. Had a pure spirit been employed (which, by the way, had been impossible) it might have led to unpleasant reflections concerning the Deity—it might have been said, “He sent the angel.” To afford no ground for such reflections, or for such a saying, the devil is commissioned. How does he execute his fell purpose? The plot thickens. Here is stratagem upon stratagem. He does not appear in his own proper shape of a fallen archangel, as the Prince of Hell, to Adam; had he, our great Progenitor, might have been terrified, or at least, thrown on his guard, and the temptation have proved abortive. “*Surely in vain the net is spread in the sight of any bird.*” Instead of this, he was made† to assume the form of a serpent, or to enter into a serpent. Here again, we may remark, that this stratagem was calculated, not only, to remove any suspicion from Jehovah, and cause the temptation to succeed, but like the simplicity of the trial, to aggravate Adam’s guilt. Had Satan appeared in his own proper form, “*monstrum horrendum ingens,*” a *huge, horrid monster*, could he have done so without ferour to Adam, and argued with him, being a superiour intelligence, he might, by his superiour powers, have made “the worse appear the better reason.” Thus seducing him, some apology might, perhaps, have been offered for the transgression. But to be outwitted by a serpent, his conduct was with-

*Wilson’s Letters to Ely.

† We say *made*, for though the tempter appeared to be voluntary in his wickedness, according to the decree system, he could not avoid it, it being as much purposed as the apostacy.

out excuse. Here it may be said, that the temptation of the serpent was practised upon Eve. We grant it, and receive the suggestion kindly, as it brings into view, another and a yet more crafty device before Adam falls. What is this? *Procul, O procul este, profani*: the spirit of which is, *away, O thought profane!* The Lord compels, by his eternal decree, for who can resist the decree of God—her, whom he gave to Adam as a “help-meet” to be his most tremendous curse. Eve, the chief beauty and glory of Eden’s bower—she, that, next to his Maker, was to afford Adam his greatest delight, is made the instrument of his temporal, and of his exposure to eternal ruin. According to the *Decrees*, as taught by Calvin and Hopkins, and others, what a reach of hellish policy is here! Shall we say, that all this is from heaven? God forbid!” Thus you see, our christian brother, how their system appears to us. You cannot, therefore, insist, that we believe what in our view is so execrable. That our defence against your requisition may be as complete as possible, let us recapitulate. Before we do, however, we suggest, that, although we admitted above, that the temptation of Satan was practised upon Eve, the stratagem was the same, whether directed against her or her lord; if there be any difference, the consideration that it was practised upon her, heightens its cruelty, as she was, in intellect and experience, unquestionably his inferior. We go on with the recapitulation. God, *professedly*, makes man a free moral agent—but, *really*, he moved him by a law of necessity, the same as he moved the earth on which he trode, though not in the same manner. Man was, *professedly*, placed in a state of probation, with power to preserve his virtue, and under the most favourable circumstances—but, *really*, he was not in such a state, his destiny being fixed from all eternity, by the very hand which made him—he was as much obliged to sin as the pebble from David’s sling was obliged to sink into the forehead of Goliath. Great love *seemed* to be manifested in placing him in such favourable circumstances—but, *really*, it was an awful

curse, as these very circumstances were to heighten his guilt. A wicked being employed in the seduction that the *real* author of the ruin might not be suspected ; made too, to assume another form, and lest even this should not succeed with Adam, the venom and gall were first poured into the bosom of his fair partner ; she became the first victim, that through her charms, her tears, her grief, his heart might be the more securely reached. Blessed God ! deliver us from such thoughts of thee. And what still heightens the colouring of this dreadful picture of the Deity, is, all the instruments in this horrid tragedy, as well as the unhappy victim himself, are particularly cursed, though predestinated to act the very part they bore. The woman, not only shares the common calamity of man, but also what may be termed a separate judgment—the pains of parturition. The serpent was condemned to go upon his belly and eat dust. Concerning the devil it was said—the seed of the woman should bruise his head. By which we are probably to understand, that Christ should not only destroy his power by converting sinners, but in the judgment of the great day, add weight to his chains and horror to his gulf of darkness. If we are not to understand this, it may not be certain, that he is rewarded according to his works—not having received, and not to receive, any adequate punishment for the despoiling of Eden.

CHRISTIAN UNION.

A delightful revolution seems to have begun in the christian world, and to have already made some desirable progress : we mean that of religious fellowship. Many Christians of every denomination, are, with one consent, laying aside the sword, and spear, and shield, for the beautiful array of peace, and are presenting each other with the bough of the olive. And is it not time ? Is there any thing in christianity that does not

breathe the spirit of peace, and even of love? Why then should there be division, and animosity, and strife among Christians, the common heirs of the same grace and glory? The common reply made to this, is, that they have adhered too pertinaciously to a creed and a party. No doubt, this has been one great cause, and still powerfully controls the conduct of a considerable number of zealous sectarians; but the chief cause is, undoubtedly, a want of religion. The apostle Paul supports us in this assertion. To the Corinthians he writes, "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" We need not remark, that as he opposes *carnal*, in this passage, to *spiritual*, the sense cannot be mistaken; it is plain and easy to be understood. It is as though he had written, O! ye Corinthians, inasmuch as ye have strife and division among you, in proportion as they prevail, ye are destitute of pure and undefiled religion—of that heaven-born charity, "which beareth all things, believeth all things, hopeth all things, endureth all things," which "never faileth." But we rejoice in the fact, that the followers of Jesus are amalgamating in their feelings, in spite of their discordant views of unessential doctrines. The prospect before us is pleasant. The Great Head of the Church has set in motion, among others, two wonderful instruments to accomplish the grand purpose; they are the Bible and Missionary Societies. The first takes rank of the last, and indeed of every other. It is the most powerful pioneer in this glorious work. It lays the ax at the root of the tree, and cuts away all distinctions. The Catholick, the Protestant, the Baptist, the Episcopalian, the Presbyterian, the Methodist, the Friend, Religionists of every creed, meet under its banner, and take sweet counsel together. O! on such an assembly the angels of God, if they take an interest in human affairs, must look down, with peculiar emotions, and at the spectacle, tune their harps to sweeter notes, and richer melody. On such

an assembly, the Lord himself must divinely smile ; and He, who is "the brightness of his Father's glory, and the express image of his person," rejoices in such obedience to his new commandment—that which enjoins his disciples to love one another.

But although Bible Societies take the lead in this revolution of feeling, Missionary Societies are following in the same track. In England, distinguished individuals of one denomination, have attended the missionary meetings of another. They have taken interesting parts in these meetings. They have proposed, seconded, and advocated, various resolutions, with true christian zeal and love. We give below, extracts from two speeches, made at the annual meeting of the Methodist Missionary Society in London, May 5th, of the current year, by two distinguished gentlemen, not of their communion :

"I am influenced" (said the Rev. JOSEPH HUGHES, who is one of the Secretaries of the British and Foreign Bible Society,) "by the felicitous and most welcome circumstances which now surround me, to offer a few remarks on the intermingling of several religious denominations in the publick advocacy of a missionary institution bearing the name, and conducted by the members of *one* denomination. This growing practice ought, in my humble judgment, to be promoted, to the utmost limit which a system of enlightened expediency, and a just reference to our respective ecclesiastical engagements will allow.

Thus, without any unhallowed compromise, we exhibit theological sentiments on a well-graduated scale, subordinating the less to the greater, and demonstrating that the points, respecting which all Christians differ, are not worthy to be compared with those respecting which they cordially agree. Thus, too, we seal a bond which enhances all other obligations to exemplify elsewhere the candour professed within those walls. We virtually say, "Nothing opposite to the temper so sweetly cherished here, shall, as far as we are concerned, escape from the parlour, the pulpit, or the

press ; if we must occasionally touch a controverted question, we will do it with a gentle hand, and whatever may be determined relative to the state of our judgments, there shall be but one opinion relative to the state of our hearts.

“ Our conduct, this day, places an edifying spectacle before carping infidels, and rigid Christians ; showing the former, that diversified modes of worship and church-government, and *clashing interpretations* of certain passages, contained in the comprehensive, ancient, and partly mysterious books which we call the Bible, *comport with substantial union* ; and reminding the latter, that, when the disciples of the same heavenly teacher, associate as far as they *can*, and separate only where they *must*, much more benefit accrues to the common cause than it is possible to fetch out of the perpetual exhibition of christianity in all the fractional varieties of distinct and often rival communions.

“ When we come thus peaceably and harmoniously together, we evince a fuller accordance in doctrine than we had previously been aware of ; nor can we reasonably doubt, that, by the habit of periodically exchanging these friendly visits, we shall, in part, anticipate the felicities of that day in which the watchmen of Zion shall see eye to eye, and all invidious partitions be removed, and the communion of saints be realized, as well as spoken of, in every sanctuary throughout the whole extent of the christian world. Even now we learn, in these new and happy connexions, to supply some defects in our theological education ; and, instead of speaking like those who seem resolved to be technical, sectarian, and particular, we are making a hopeful essay towards the adoption of a phraseology pure, catholick, and free, as the spirit by which we trust that these great assemblies are more and more animated.”

Mr. WILBERFORCE, in seconding the motion of Sir G. H. Rose, said,

“ That he should follow the example of his Right Hon. friend, by stating at the commencement that he, likewise, was a member of the church of England. But

he made that declaration for the purpose of adding that, in that place, and on that day, he waved all inferiour considerations, and would open his arms wide to all his fellow-christians, engaged in the glorious work for which they were assembled. He came there to lay down those distinctions which were appropriate and peculiar, to take up the common colors, and to march in the ranks of the whole militant church, united in this blessed cause. They all knew that, in ancient times, even in the darkest ages of barbarism, mankind sometimes met each other upon this very principle of mutual forbearance. They knew that, in those states of Greece, which were often engaged in warfare with each other, there was a sacred tent, whence their differences were excluded; where a spirit of concord prevailed for a time; and where they forgot their animosities. If this was the case amidst the darkness of paganism, what shame and reproach would attach to them, if they acted differently in this religious and enlightened country. With pleasure he could divest himself of the little distinctions of party. He seemed, indeed, to rise above them; to breathe a purer air; and to ascend to those higher regions, where all was peace and love."

Who can help exclaiming "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." How had these Gentlemen been astonished, had good old David, at the conclusion of their speeches, entered the room where they were, having his harp with him, and a band of singers from the temple, and players, with their lutes, and cymbals, and psalteries, and instruments of ten strings, singing and playing this sweet psalm in melodious measure! We had almost said, though he entered not, had they listened, they might have caught the mu-

sick reflected from the concave of "the excellent glory." Had he entered into their presence, it had been greatly to their honour. But though he entered not—and they heard not the musick from the skies—it was as much to their praise, as if either, or both, had taken place. Let all christians go! and do likewise, that the precious ointment be poured upon their head, and perfume all their garments, and the dew of Zion refresh and make glad their souls.

Metaphysical.—Such of our readers as are not in the habit of attending to metaphysical subjects, will do well to peruse with care, the article we have inserted under this head, page the 40th of the present number, and others of the same nature, which we intend to give in subsequent ones. We are persuaded, that should they, it will be easier for them to detect the sophistry which is often used on this subject, by predestinarians and fatalists, and used too, sometimes, in the pulpit. We do not by any means wish to charge any of the clergy with intentional deception, but would remark, that the statement which they frequently make, that man is a moral agent, and yet capable only of sinning, and of choosing to sin, and this too according to the constitution of his nature, is done to correspond with the sentiments they have imbibed respecting a certain system of doctrines which they suppose is taught in the sacred Scriptures. Could they divest themselves of their predilection for creeds, we do not see, how they could resist the acknowledgment that man is, in *truth*, a moral agent, and not bound by direful necessity, when light, like that in the article to which we have alluded, clear and strong, shines all around them. Nor let it be said, when we think of his salvation, that the sublime fact, that man is free, interferes with any of the precious doctrines of grace. Take the Bible for our guide, and there will be no difficulty. Admit what this teaches, that Christ is "the true light, which lighteth every man that cometh into the world," and we admit that man has *grace*,

and through this, is capable of choosing life and avoiding the pains of eternal death. So delightful a truth we confess, is truly precious to us. It exhibits, most strikingly, the love of God, to a guilty world. In view of which, we cannot help bursting into song, with the pious Dr. Watts :

“ Oh ! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
His highest praises speak.

“ Angels, assist our mighty joys ;
Strike all your harps of gold ;
And when you sound *your* matchless notes,
His love can ne’er be told.”

[Communicated.]

EXEGETICAL.

Philippians, xii. 13. “ Work out your own salvation with fear and trembling : for it is God who worketh in you, both to will and to do of his good pleasure.” Many think it indispensably necessary, in order rightly to understand the reasoning and sentiment of the apostle in this passage of scripture, to apply it exclusively to christians. They, therefore, suppose such a direction could not with propriety be given to mankind in general, nor indeed to any while in their sins. It is evident the apostle is writing to his brethren, and that he gives the direction in the passage under consideration to christians, but it is thought that it may also be applied to sinners, and as a proof of this, we present a few similar passages of scripture : “ Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. Then said they unto him, what shall we do, that we may work the works of God ? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.” It is cer-

tain this was spoken not to Christians but to sinners ; for Jesus said unto them, " ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." But whether the passage under consideration be applied to christians or sinners, is not material to our present object, which is merely to ascertain, if possible, the reasoning of the apostle in the direction, " work out your own salvation," &c. According to that system which represents man, as it respects his eternal destiny, to be in the hand of God as the clay is in the hand of the potter, and to act in things pertaining to his salvation, only as he is *irresistibly* acted upon ; the apostle is made to reason thus : " Work out your own salvation with fear and trembling." Give all that attention to it which a subject of such vast importance demands, work with *fear* and trembling, lest by any means, through your neglect or indolence, you should ultimately fail of salvation. Do all this, because you being dead in tresspasses and in sins, and having lost all ability to do any thing about your eternal salvation, can only work as God *irresistibly* worketh in you both to will and to do of his good pleasure. The argument, abbreviated, runs thus : work out your own salvation, for this reason, you can do nothing about it ; it is the work of God alone. But we are unwilling to place the great apostle to the gentiles in such an awkward situation as a logician and man of common understanding, and, therefore, choose to give his words a somewhat different interpretation. We understand the apostle's words in connexion with that great truth so often mentioned by himself and so clearly established in the Scriptures, the entire depravity of human nature, and the consequent inability of man left to himself, to obey the law of his Maker, or to do any thing that is good or acceptable to him. With this great truth in view, " work out" says the apostle, " your own salvation ; for it is God who worketh in you, both to will and to do." God worketh in you, therefore you *can* work, otherwise you could do nothing, you have no strength, no sufficiency of yourself even to think a good thought.

But God, in infinite mercy, has not only furnished you with all the means of grace, but worketh in you even to will and to do that which is good, he gives you power and ability to work, therefore, you can work. He is thus assisting you to work out your own salvation. What is more reasonable than his requirement, and not only is it reasonable that he should demand of you the faithful improvement of those talents which he has committed to your care, but your own happiness is concerned: he requires you to work out your *own salvation*.

2d. God worketh in you, therefore you *must* work. God will not save you unconditionally and irresistibly. If he would, there would be no occasion for you to work at all. You might then take the seat of the slothful, and cry, peace, peace. But God is pleased to fix certain conditions of salvation; he has given ability to comply with those conditions; the conditions are, that you work, therefore you must work, or your eternal salvation will never be accomplished. Neglecting to work out your own salvation, you are lost—lost for ever. There is no other being in the universe, that, (without your own agency,) will work it out for you. The reasoning of the apostle in the passage discussed, it is thought, will apply to every person. All may, solemnly, be exhorted to work out their own salvation, to be in earnest about it, to do it with fear and trembling. God works in *all*, gives ability to all, commands all. Christ is the true light that enlighteneth every man that cometh into the world; he, by the grace of God, hath tasted death for every man; the Holy Spirit reproves *the world* of sin, of righteousness, and a judgment to come, and the grace of God that bringeth salvation, hath appeared unto all men. Let, then, none dream of finished salvation, eternal decrees, electing love, efficacious grace or irresistible influence, while they remain inactive. Such may ultimately find, the apostle did not trifle, when he said, “work out *your own salvation*.”

METAPHYSICAL.

LIBERTY OF MORAL AGENTS.

The notions of Moral Liberty and Necessity stated.

By the liberty of a moral agent, I understand, a power over the determinations of his own will.

If, in any action, he had power to will what he did, or not to will it, in that action he is free. But if, in every action, the determination of his will be the necessary consequence of something involuntary in the state of his mind, or of something in his external circumstances, he is not free, he has not what I call the liberty of a moral agent, but is subject to necessity.

This liberty supposes the agent to have understanding and will; for the determinations of the will are the sole object about which this power is employed; and there can be no will, without, at least, such a degree of understanding as gives the conception of that which we will.

The liberty of a moral agent implies, not only a conception of what he wills, but some degree of practical judgment or reason.

For, if he has not the judgment to discern one determination to be preferable to another, either in itself, or for some purpose, which he intends, what can be the use of a power to determine? His determinations must be made perfectly in the dark, without reason, motive, or end. They can neither be right nor wrong, wise nor foolish. Whatever the consequences may be, they cannot be imputed to the agent, who had not the capacity of foreseeing them, or of perceiving any reason for acting otherwise than he did.

We may, perhaps, be able to conceive a being endowed with power over the determinations of his will, without any light in his mind to direct that power to some end. But such power would be given in vain. No exercise of it could be either blamed or approved. As nature gives no power in vain, I see no ground to as-

cribe a power over the determinations of the will to any being who has no judgment to apply it to the direction of his conduct, no discernment of what he ought or ought not to do.

For that reason, in this essay, I speak only of the liberty of moral agents, who are capable of acting well or ill, wisely or foolishly, and this for distinction's sake, I shall call *moral liberty*.

What kind, or what degree of liberty belongs to brute animals, or to our own species, before any use of reason, I do not know. We acknowledge that they have not the power of self-government. Such of their actions as may be called *voluntary*, seem to be invariably determined by the passion or appetite, or affection, or habit, which is strongest at the time.

This seems to be the law of their constitution, to which they yield, as the inanimate creation does, without any conception of the law or any intention of obedience.

But of civil or moral government, which are addressed to the rational powers, and require a conception of the law and an intentional obedience, they are, in the judgment of all mankind, incapable. Nor do I see what end could be served by giving them a power over the determinations of their own will, unless to make them intractable by discipline, which we see they are not.

The effect of moral liberty is, that it is in the power of the agent to do well or ill. This power, like every other gift of God, may be abused. The right use of this gift of God is to do well and wisely, as far as his best judgment can direct him, and thereby merit esteem and approbation. The abuse of it is to act contrary to what he knows, or suspects to be his duty and his wisdom, and thereby justly merit disapprobation and blame.

By *necessity*, I understand the want of that moral liberty which I have above defined.

If there can be a better and a worse in actions on the system of necessity, let us suppose a man necessarily determined in all cases to will and to do what is

best to be done, he would surely be innocent and inculpable. But, as far as I am able to judge, he would not be entitled to the esteem and moral approbation of those who knew and believed this necessity. What was, by an ancient author, said of Cato, might indeed be said of him. *He was good because he could not be otherwise.* But this saying, if understood literally and strictly, is not the praise of Cato, but of his constitution, which was no more the work of Cato, than his existence.

On the other hand, if a man be necessarily determined to do ill, this case seems to me to move pity, but not disapprobation. He was ill because he could not be otherwise. Who can blame him? Necessity has no law.

If he knows that he acted under this necessity, has he not just ground to exculpate himself? The blame, if there be any, is not in him, but in his constitution. If he be charged by his Maker with doing wrong, may he not expostulate with him and say, why hast thou made me thus? I may be sacrificed at thy pleasure, for the common good, like a man that has the plague, but not for ill desert; for thou knowest that what I am charged with is thy work and not mine.

Such are my notions of moral liberty and necessity, and of the consequences inseparably connected with both the one and the other.

REID.

PULPIT ELOQUENCE.

Philosophy and Christianity—from a discourse, by Dr. Nott.

Philosophy confines its views to this world principally. It endeavours to satisfy man with the grovelling joys of earth, till he returns to that earth from which he was taken. Christianity takes a nobler flight. Her course is directed towards immortality. Thither she conducts her votary, and never forsakes him till having introduced him into the society of angels, she fixes his

eternal residence among the spirits of the just. Philosophy can only have a sigh, a longing sigh after immortality. Eternity is to her an unknown vast, in which she soars on conjecture's trembling wing. Above, beneath, around, is an unfathomable void; and doubt, uncertainty or despair, are the result of all her inquiries. Christianity, on the other hand, having furnished all necessary information concerning life with firm and undaunted step, crosses death's narrow isthmus, and boldly launches forth into that dread futurity which borders on it. Her path is marked with glory. The once dark, dreary region lightens as she approaches it, and benignly smiles as she passes over it. Faith follows where she advances, till reaching the summit of everlasting hills, an unknown scene in endless varieties of loveliness and beauty presents itself, over which the ravished eye wanders without a cloud to dim, or a limit to obstruct its sight. In the midst of this scene, rendered luminous by the glory which covers it, the city—the palace—the *throne of God*, appears. Trees of life wave their ambrosial tops around it; rivers of salvation issue from beneath it; before it angels touch their harps of living melody, and saints in sweet response breathe forth to the listening heavens, their grateful songs. The breezes of paradise waft the symphony, and the pending sky directs it to the earth. The redeemed of the Lord catch the distant sound, and feel a sudden rapture. 'Tis the voice of departed friendship—friendship, the loss of which they mourned upon the earth, but which they are now assured, will be restored in the heavens, from whence a voice is heard to say, "fear not," death cannot injure you; the grave cannot confine you; through its chill mansion, grace will conduct you up to glory. We wait your arrival, haste, therefore, come away.

EXPERIMENTAL.

The following article is from the Journal of Job Scott. He was a native of this State, son-in-law of our respected fellow-townsmen, Daniel Anthony and an esteemed preacher of the Society of Friends. If his preaching was of the same spiritual character with this extract, he must have borne living testimony to the Truth of God. Perhaps some of our readers are familiar with his Journal—but if they are, we think they will not be displeased to find this article in our columns; especially, as it must be a rich and delicious treat, to such of our spiritual readers as are not. This exercise of Scott, reminds us of a beautiful passage of Holy Writ, found in the 36th Psalm of David: “How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light.”
—*Ed. R. I. Baptist.*

“We took our affectionate leave of our dear friends, and set forward for home, accompanied by our beloved friend E. S. My mind was much affected at and after parting with Friends, with great tenderness and tears of joy, which, for a considerable space of time, flowed copiously from mine eyes. My mind was carried back to view the places where we had visited, and my soul was melted into ardent mental supplication for the preservation of Friends in general, and many individuals in particular; attended with such endeared affection and brokenness of spirit, as has rarely been my lot to witness for so long a time together. Oh! with what heart-felt fervency did I intercede for the help and preservation of the little flock and family up and down in the world! the earnest requests that I was enabled to put up for the instruction and divine assistance of the many messengers of the Lord which are running to and fro in the earth among the people, that their labours may prove successful, and benefit the souls of

mankind: indeed the language of solemn supplication ran powerfully through my mind with a melting sensibility for all; that the dead might be raised, quickened and made alive, in that life which is hid with Christ in God. Many individuals of my acquaintance, both in places where I had visited abroad, and also at home in our own and neighbouring monthly meetings, came fresh into my remembrance with such ardency of desire, and breathings of soul, for their growth, preservation and improvement, as will not readily be conceived by such as have not felt the same. Yea, my desires for them were conceived in intelligent language in the secret of my soul, in a number of little, short, though sweet and melting requests for one after another, as the Father of Spirits brought them to my remembrance. Oh! how often did it flow through me as a stream of life on this wise: "O most mighty and omnipotent Lord God, commission thine holy angels to attend and guard thy exercised pilgrims through this vale of tears: let cherubims and seraphims encamp about and surround the little host of militants, thy wrestling seed while on earth and for evermore." Oh! how did my bosom heave with swelling tides of joy and divine delight! yea, all that was in me moved!—my head, my heart, yea, my whole man seemed encircled round with spiritual attendants, whose melodious and extatick songs of praise enraptured my soul, and lifted me above all earth's tumultuous cares, and all its fading joys! and in the midst of this triumphant adoration, my eyes were opened to see and view the depths of sufferings and abasement which my soul had passed through in my visit; then did I see that the true wrestling seed of Jacob can never rejoice, but through sufferings; abound, but through abasement; nor live and reign with the Lamb that was dead and is alive, but through death. I then was given to behold as it were around me, as I rode on the way, an innumerable multitude of glorified spirits; and it was said in the centre of my soul, "these are they which came out of great tribulation, have washed their robes, and made them white, in

the blood of the Lamb,"* their ever-living Redeemer. I saw that I must yet longer endure the cup of sufferings in this house of clay, if I would join the songs of those ransomed souls in never-ending anthems of praise; to which I bowed my head and heart, saying, Lord let not thine eye pity, nor thy hand spare, until thou hast done away all that offends in me, and brought forth judgment unto victory in my soul: and when I had thus submitted and offered up my body, soul and spirit into his holy hands, a willing sacrifice, it was shewed me how good it had been for me that I had so deeply suffered; and that, had it been otherwise, I should have missed of this feast of fat things. Next it was showed me, that though I had not altogether done the best that I might have done while on this visit, yet that I had been preserved in the meekness, littleness and humility; and to my inexpressible satisfaction, I was also showed, and made to see, feel and know, that nothing was laid to my charge as an offence to stand against me; but feeling there was now no condemnation to my soul, I was made to join the heavenly harmony; and, in that angelick spring of adoration which I felt, my soul in me leapt for joy, and, at the end of this transporting chorus, my inmost language was—"sing praises, sing praises, sing praises, Amen, Amen, hallelujah!" At which it seemed as if the whole expanse of heaven rang with acclamations of joy, thanksgiving and praise! After which I again had freedom to enter into innocent and pleasant conversation with my two friends, which I had not done for miles before as we rode on the way; but I kept the vision pretty much to myself, save what of its effects they discovered in my countenance, and the tears I had shed, which I had not power to restrain. Lord, never suffer me to forget thy favours and divine communications—but as thou hast begun to clothe my mind with humility, be pleased more and more to centre me deep into it; that I may wear it as a garment for ever.

DYING MOMENTS.

Blessed are the dead, who die in the Lord.—Rev. xiv. 13.

Mr. Halyburton, when dying, thus addressed those around him: "Here is a demonstration of the reality and power of faith and godliness. I, a poor, weak and timorous man, once as much afraid of death as any one; I, who was many years under the terrors of death, come, in the mercy of God, and by the power of his grace, composedly, and with joy, to look death in the face. I have seen it in its paleness, and all the circumstances of horror that attend it. I dare look it in the face in its most ghastly shape, and hope to have in a little time the victory over it. Glory, glory to him! O what of God do I see! I have never seen any thing like it! The beginning and end of religion are wonderfully sweet! I long for his salvation, I bless his name! I have found him! I am taken up in blessing him! I am dying: rejoicing in the Lord! O, I could not have believed that I should bear, and bear cheerfully as I have done, this rod, which has lain on me so long. This is a miracle. Pain without pain! You see a man dying a monument of the glorious power of astonishing grace!" Some time after he said, "When I shall be so weakened as not to be able to speak, I will give you, if I can, a sign of triumph, when I am near to glory." This he did; for when one said, "I hope you are encouraging yourself in the Lord," not being able to speak, he lifted up his hands, clapped them, and quickly after expired.—*Buck, on Religious Experience.*

For the Rhode-Island Baptist.

ABORIGINAL HISTORY OF RHODE-ISLAND.

To the Editor.

In one article of your last number, I observed some allusion to the burial places of the different nations of

the earth. This allusion recalled to my recollection a beautiful green hill once the place of sepulchres, used by the Narragansetts. It is situated in Charlestown, in this State; and is perhaps one hundred rods north of the house of General Stanton. You pass over the fields of this gentleman, and winding round the side of a bold declivity, enter the wood, and soon arrive at the lower level of this ancient cemetery. This hill is a truncated cone, rising to a fine elevation above the surrounding land, and on the top, containing within a very regular circle, perhaps fifteen acres, covered with oaks at such distances from each other, that you may see from side to side of the whole grove, look out on the surrounding scenery, the shore, the ocean, and the islands lying below you. Near the middle is the place of burial, surrounding another elevation some feet above the common level of the hill. The graves are marked with rude stones at the ends of them. The upper level seems to have been appropriated to the warriors of the tribe. No graves are found there of the ordinary length; and I measured several which were three paces between the stone at the head and at the stone at the foot. It must be long since this has been used as a place of sepulchres: the moss is grown thick on all the stones; the earth on the breast of the warrior has sunk down to a level with the surrounding turf, and the oak has sprung up and flourished over it, to all appearances for half a century. Southwest from this hill, and not far off, the miserable fragments of the once potent Narragansetts still inhabit; but they come not here to bury their dead. Though degenerated by all the vices of civilization, yet they venerate the tombs of their ancestors, and dare not lay their polluted limbs by the warlike bones of their forefathers. Among those heroes, burial seems to have been an act of religion. While they worshipped the Great Spirit inhabiting the broad, bright cloud, which sailed over their hill-tops, they buried their dead on these elevated stations, to the intent that the departing spirit might sooner

reach the land of souls, the "bosom of their Father and their God." P.

Revivals.—In the Gospel Palladium, there is an account of a religious revival in New-Bedford, during several months, commencing November, 1822. The writer says, that the characteristic of this work were a deep conviction of the sinfulness of sin, and the danger to which it has exposed us—of the manifest displeasure of God against all iniquity and his justice in the condemnation of guilty offenders. The assemblies were numerous and solemn, and the testimony of the Lord's witnesses, in prayer and exhortation, weighty and impressive. The unconverted shared not, in this glorious work, alone, many backsliders were brought back to the Shepherd and Bishop of souls. Probable number of converts one hundred and fifty. This revival was chiefly among the Arminian Baptists.

Original Anecdote.—A Hopkinsian missionary among the Indians of our Western Forests, took for his text one day, "Jacob have I loved, but Esau have I hated." He went on as he usually did to enforce the doctrine of the Decrees, and observed, that Jacob being chosen to eternal life, was always blessed of God, with grace and spiritual mercies, till his final arrival in the kingdom of heaven. But that Esau, being reprobated to eternal ruin, was cursed of God, and this continually, until his final doom to dwell with everlasting burnings. A sagacious son of the Forest soon after invited him to his wigwam, and when he came, after various and desultory conversation, thus seriously addressed him: "Sir, I have a wife; she had two children that were twins—one of which she caressed and delighted to nourish—the other she neglected and murdered! What shall I do with her?" "Hang her! hang her!" replied the missionary, "she is not worthy to live." "Go, then," said the Indian, "and hang him, whom you worship, for his cruelty to poor Esau!"

For the Rhode-Island Baptist.

BY A LADY OF SALEM.

For a Church-Meeting, preparatory to Communion.

Jesus, enthron'd in light above,
Benignly lend a list'ning ear ;
Behold this little band of love,
And, oh ! vouchsafe thy presence here !

To THEE we come, devoid of art,
With humble hope, and soul sincere ;
Our altar, is a broken heart,
Our incense is—the contrite tear.

THOU, the eternal son of God,
Who left thy Father's throne on high ;
Thou, who on earth for us abode,
For us, who bled on Calvary.

Oh ! send thy mighty, matchless love
To fill and fire each faithful soul :
That ev'ry earthly grief remove,
Nor doubt, our heav'nly joys controul.

Ere we surround thy sacred board,
Here may our hearts and being blend ;
So shall our souls to our blest Lord,
In one bright blaze of love ascend.

Oh ! may we, by thy quick'ning grace,
On that dear bleeding breast declare ;
No sinful joy shall have a place,
Or worldly wo find entrance here.

Oh ! may we triumph in thy cross !
To thee, our pride, our lives resign ;
Despise all earthly good as dross,
And know no wish, or will, but thine.

And if below we widely part,
No distance shall divide our love ;
And THOU—still bear us on thy heart,
And re-unite our souls above.

TO CORRESPONDENTS.

We are indebted to a Lady of this town, for several poems by a Lady of Salem, one of which we give in our present number. We give our thanks to both, and hope to receive other effusions from the same pious muse.

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